



THE KOREA MISSION FIELD

VOL. XXVII. 行發日一月十年六和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 10

SPECIAL ARTICLES :

The Everwhite Mountain, 1931

Mrs. H. G. Underwood

Leper Progress at Fusan

J. Noble Mackenzie

The Ordination of Women

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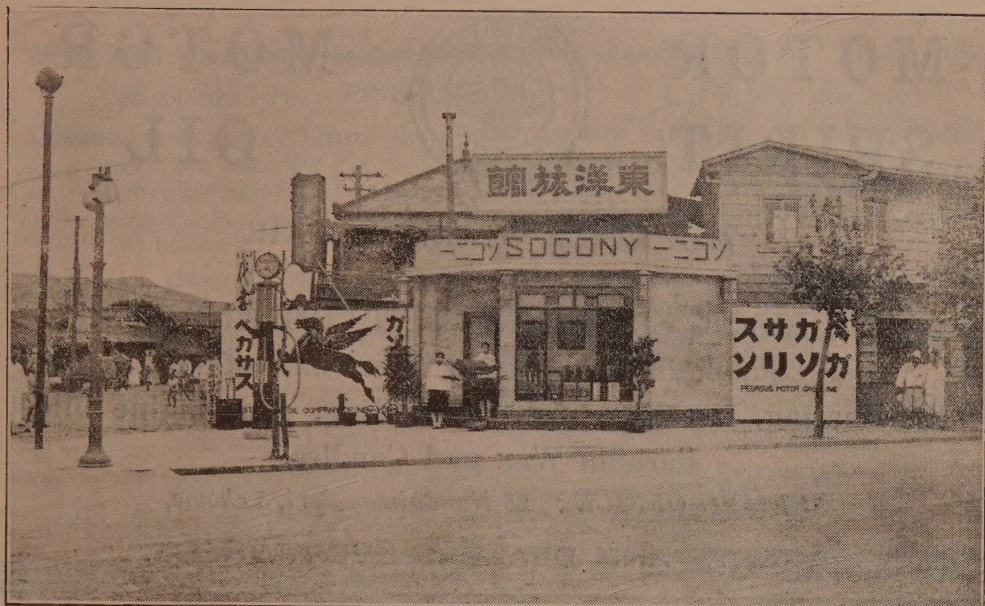
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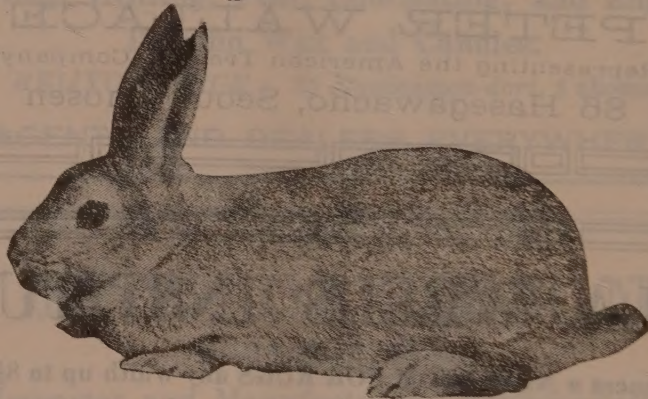
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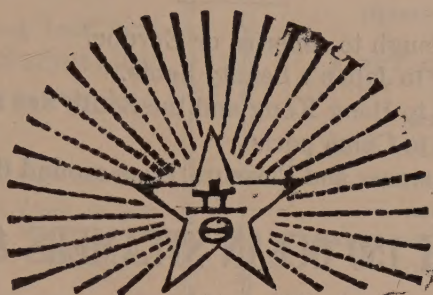
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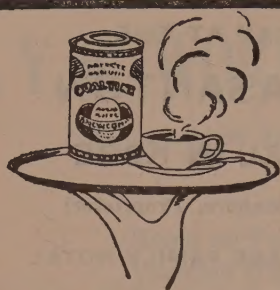
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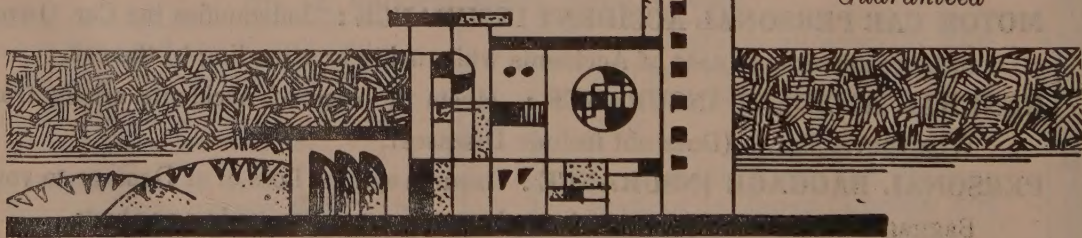
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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

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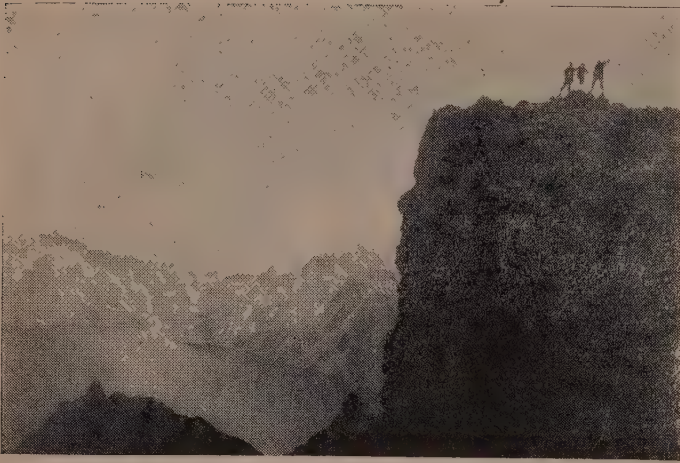
A MAP OF KOREAN MISSIONS

(Paik Tu San will be seen on the Northern border)



PICTURES OF PAIK TU SAN

The Ever-White Mountain



AT THE TOP OF KOREA,
THE LAKE OF HEAVEN BELOW.

THE CORDUROY ROAD
THROUGH THE MARSHES.



THE HOME-LIKE SHORES
OF "LAKE COMFORT".

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

OCTOBER, 1931

No. 10

Paik Tu San, 1931 The Ever-White Mountain

MRS. HORACE H. UNDERWOOD

ON MONDAY NIGHT, July 7th, Dr. Bernita Block, Dr. J. W. Hirst, Donald Hirst, and five Underwoods left Seoul on the eleven o'clock train and fourteen hours later, at Puk Chun, took an auto and baggage truck for a day's ride to Hei San Chin. At Puk Chun our hearts were saddened to see the deserted cloisters standing by a large church, a large empty middle school building and two large well built primary schools. What happened to the schools of Puk Chun? Tuesday night we slept at a small inn at the foot of lovely mountains. We had been over a 4,300 foot pass through a heavy fog, until even our spirits were dampened as we thought of how our journey would be if fog like that continued.

Wednesday noon we reached Hei San Chin. Dr. Underwood at once secured horses, interviewed police, and cashed money orders. Dr. Chey, head of the big Government Charity Hospital, gave us invaluable aid. Dr. Block, the boys and I took a trip over the Yalu to China with a charming young military escort. We found a Korean church and an impoverished Korean school, truly Chinese houses, Chinese shops, many Chinese soldiers, and a stone pagoda forbidden to foreign eyes. The boys picked up floating stones, were they pumice from Paik Tu San?

Horace spoke at the Korean Church Wednesday evening, two hundred or more in attendance. Hei San Chin is fully half Japanese, there are a number of Japanese Christians, even baptized ones, but no Christian work is being done with the 2,000 Japanese.

Thursday morning the ponies were loaded and sent off. We followed by auto over the seven foot rock road, cut from the cliffs seven hundred feet above the Yalu. Trees and flowers, rock, mountain and river; the scenery was unsurpassed; I envied Horace each time he got out to take a picture: after 18 miles along cliffs, we stopped that Thursday night in an upper room—clean and sweet. The Soo Won Industrial Farm has a branch there, and the men kindly doubled up to give us room. As a cold drizzle lasted through the night we were doubly grateful for this courtesy. The woman servant in this house proved to be an earnest Christian of 18 years standing. She is from Songjin, alone, with no relatives or fellow Christian. The house owner knew us all, having lived for thirteen years in Chinggo-ki (Seoul).

Friday we left the auto road and took the inland route through second growth and between millet fields, riding in turn the two saddled horses and one "Po dam hoss" (pack

horse). Eight foreigners, ten horses, nine men, made quite a procession. At noon we stopped at a police station and after being refreshed by tea and cakes walked up a long, steep hill to eat our own lunch. We waited impatiently an hour for the horses, then walked ahead leaving John, James and Dr. Hirst to bring the ponies. We met a young husband carrying a fat baby, followed by his wife with two little pigs in a basket on her head. They were walking the 12 miles out to see her mother. This plateau was one garden of lilac, columbine of all colors, Solomon's seal, false, true, and dwarf roses, sweet william, hydrangia, four kinds of spirea, as well as bridal wreath. The air was heavy with the scent of syringa.

Before leaving this plateau rain started. Of course, all raincoats were on the ponies, except the special one for the camera. Dr. Block took the raincoat, the movie camera and the still camera. She also carried the field glasses and medicine kit. Some 30 pounds of pack and awkward to carry—all for one raincoat that did not come together in front. An hour's walk down hill brought us to the first house of the village. Here a policeman had come out to meet us. We stopped only a moment, then he led us through the cold, down-pour for another 40 minutes to the police station and school house.

Soon a roaring fire was going in the school room stove, a big hen was presented for our supper, and we were invited to a hot bath in the police station. The ponies arrived presently and every one was hustled into dry clothes. Try dressing in a room with thirty school desks, eight loads of baggage, eight foreigners, ten or more wood choppers and six windows free to sight-seers. We did it and were grateful for the warm, clean school-house. Our bedding was dry—possibly because the rain coats had been stowed in the centre of the bedding rolls!

Thoroughly rested and dry on Saturday morning we climbed for some 20 minutes, then entered the marshes. The damp wood smell, the spruce, white birch, basswood and moun-

tain ash, all recalled vividly the "other forty" the tamarack swamp of childhood days in Michigan. We found iris, cowslip, arrowhood, and many kinds of aquilegia that I have not seen anywhere else in Korea. The swamps were glorious with anemonies, lilies of the valley, lilac and roses. There were also acres of a low azalea, probably sheep laurel, and yellow mock orange. The hydrangias were nearly over but they were scarcely missed in the virgin forest and flower garden.

A half hour later we passed the Chinese lumber camp. The log cabin, 70 feet long, is now empty and the rice pots gone, but the 70-feet flues under the floor are still in good condition and trappers still keep warm within its walls. The bogs are almost continuous for 12 miles. In 56 places logs have been felled to make going possible. These logs are like long-grained corduroy and the ponies are expert at walking them. Even so, many slipped off and were at once submerged in the mud, loads and all. Frantic yells all down the line and then miraculously the load is off and the pony lifted bodily by head and tail, back on to the trail! Horace and Donald counted 78 trees which had fallen across the trail and had to be cut out and lifted aside or have a new path made around them. Two men with axes went ahead for this purpose.

At 2 o'clock we made the noon stop to cook food for men and horses. We halted in an open glade near a small shrine. After loads were off and horses fed the heaping kettle of steaming rice was presented at the shrine and one of the older men intoned a marvelous prayer of thanksgiving for our escape from the marshes, and a petition for "travelling grace to the old man and babies, the weak women and the little children." The other horse-men laughed joyously at each new sentence of the prayer, but none ate until a small portion of rice was set on a clean chip before the altar. From here it was a short 3 miles to the three lakes.

Saturday afternoon we settled our first camp on the sandy shore of the large lake (I always call it "Lake Comfort"). Our folding canoe

was set up and from the quiet waters of this lake we got our first view of the long, low sweep of Paik Tu San. Here we followed families of wood-ducks—mothers with from 5 to 9 ducklings—until they became alarmed and ran on the water faster than we could paddle. Being unable to fly an extra flick of the paddle caused every duckling to dive out of sight. Mother duck would gather them together with anxious little "clucks", but meanwhile we observed other little families and explored the island which rises only a few feet above the waters of Lake Comfort. Bogs and fern, moss and dead trees make a carpet two feet thick, over which we walked to the center of the island. Here we found a cairn some eight feet high, carefully made of stones brought from the lake bed. It, too, was old and moss-grown but whether it was a grave, a landmark, or a caché for winter furs I would not offer a guess. It did not look to me like an altar. The men built an open-face shelter and made a huge fire in front to keep out the chill of the night. From nine to eleven logs lasted the whole night through.

Monday morning we were up at four and off by six. Bandits frequented the next camp site, so we resolved to make two days trip in one. Rifles and revolvers were brought out and loaded. All kept fairly close together. Donald in the lead with the rifle. On rounding a corner he came face to face with laden ponies and three men who hastily pulled their revolvers. It was a happy meeting with three young men from Tokio who had been to the top by way of Musan. We lunched at Sin Mu Chi, finished our 33 miles tramp and made camp at Mu Ta Bong, the last site with wood and water. That night the men needed their huge log fire and we all our blankets. The temperature fell to 26° F. and water in our flasks forced out their corks and formed ice caps. We shivered at the thought of our three Tokio friends who had lost their path in the evening fog and had slept out all the night before.

Tuesday morning we left the men to move camp and rapidly made our way out of the

trees and up the rolling slopes to the crater. We passed several shrines, just small slabs of rock with a low altar before them. We passed regular piles of rocks—a continuation of the great wall of China, according to our guide—then we came to the boundary stone of old Korea. It should have gone to the top, but the old Korean governor got weary and, of what use to anyone could be the barren slopes above? So there the block slab stands five miles below the summit—a monument to laziness as well as the boundary of an old kingdom.

We continued our gradual climb and soon reached the spring, the site for our last camp. The boys took ice from this source of the Yalu. All morning we had watched heavy clouds hanging over the long, low, unimpressive heights—and now at eleven o'clock when we reached the brim, our throats choked with gratitude and wonder. Fifteen hundred feet below at our very feet lay the deep blue lake, steep dark cliffs and foamy clouds mirrored in her depths. All were wild with delight. Dr. Underwood took pictures as fast as the camera could click, then brought forth the movie camera and began to turn. He and the boys, also Dr. Block, ran up to higher peaks on the brim. I succeeded finally in handing three bean sandwiches to each and by twelve we started carefully down the rock and lava slide to the Lake. Dr. Hirst took the rock path and jumping from rock to rock, reached the bottom, while the rest of us took careful ten feet slides through the rubble and dust. All safe—we hastened over the three-quarter mile of rolling plain and stood at last awed and silent on the shore of the Lake of Heaven. Ice lay in patches in every little valley; icebergs were floating in the south bay—glaciers were gleaming white on the rock sides. The 1,700 foot cliffs on every side dwarfed all sense of distance. A major accident nearly broke up the peace of the party. Somebody—in truth everybody—had left the knapsack of films at the brim!

The long stretch from lake to rock slide left us breathless when going back, but remembering from copybook days that "A rolling stone

gathers no moss" all got safely up, Donald from lake to brim in 55 minutes, and the slowest in an hour and a half. Our camp was waiting ready three miles below at the Yalu spring. Wednesday we started early, this time carrying the folding canvas boat. Again the clouds were heavy and rolled constantly up from inside the crater. But again all was clear. We explored the heights for an hour then hurried down to the lake. By eleven the boat was launched. Four of the party went out to sound the lake and to get pictures. The rest of us walked around the northern, left hand shore to meet for lunch at the Ungari outlet.

We walked by the lake for an hour over the rolling plain then scrambled another hour around the foot of the cliffs. We came to warm sulphur springs in the lake—travellers had preceded us and made tubs in the loose rocks. It was one o'clock before we got to the boat. Three other pilgrims got there first. Three Korean farmers had come in from the China side to visit the temple. We found that it was well worth visiting. Made in careful squares and octangles, its roof was of gleaming white birch bark, renewed by pilgrims. In an outside belfry the fifteen inch bell jingled cheerfully with every fitful breeze. On the flat rock overlooking the lake are chiselled a parchesi board, a chess-board, and a yard square board for go-bang.

The walkers now took the boat for home. In the morning soundings had been made just off shore, so we paddled to the place where the upper peaks would meet if they continued below the water. We carefully let out the line 100 ft., 500 ft., 1000 ft., (that canoe bottom was not really very thick) 1200 ft., 1400 ft., 1420 ft. We had no more rope. We couldn't feel the bottom. It began to rain and blow. (Could one swim two miles in ice water?) It was getting late. We could see Horace and Donald gleaming white, paddling in the warm sulphur pool. We had no more rope—did we have the bottom? Carefully we gathered up some fifty feet of line then tossed line and ree

and all over. Down—down—down—went the rope; the reel up ended and twisted out of sight. 1420 feet, I shivered and, holding my feet, most gently paddled to shore. The ecstasy stays.

Soft yellow rhododendrons and purple primroses carpeted the rolling slope to the rock slide. "Hen and chickens," lilies and heather crowded under the melting snow. Saxafridge and mosses grew out of every crevice. Even blue columbine, eidelweiss and double daisies were blooming around the volcanic glass and in the cinders. We dug up specimens of all to take home. After climbing out to the rim, we again enjoyed the fields of lupins, those lovely yellow rhododendrons, also the poppies, bed balm and dwarfed mints of many kinds. At dusk we again greeted John's warbler nest and were surprised that the birdlings were not more grown!

We slept again at Mu Ta Bong, then Thursday travelled the 33 miles to Lake Comfort. We marvelled anew at the buttercups, yellow anemonies and blue gentians. We gathered wild onions for supper and roots and more roots for the garden. Friday some of the party saw an elk drinking at the lake. We all revelled in the royal iris, lady's slipper or orchid and the acres of lilacs and roses. At noon we again saw houses, and at night camped outside a thriving village. Dr. Block and I treated the men to pancakes this last night. Mosquitoes were bad here and both of us were well bitten before getting into the tents at ten. Saturday we walked 18 miles over a good road to an auto and then rode 12 miles to Hei San Chin. All day Dr. Block and I dug up fireweed, canterbury bells, wild strawberries and raspberries; also more lilacs, clematis, deutzia, hydrangias, and blue crane's bill. Hundreds of flowers none of us knew, many we did not see. But now here in my garden some are growing. Some time we will go again. The long, white mountain, the blue lake, the marshes, the flowers, the baby ducks, they all call for another visit.

An Evangelistic Conviction and a Challenge

Extracts from the Personal Narrative of Cyril Ross, Syenchun,
June 1st., 1930 to May 31st., 1931.

OBJECTIVES IN MARKET PREACHING

THE FIRST objective in market preaching is to win an organized church to normal witnessing. In the stress and strain of organizing the Church, witnessing has become incidental, as the missionary's attention has been taken up in conserving the work begun. By the time it became possible to organize the church the missionary found that he had been drawn away largely from giving the message of life to the unconverted, in the hope that converts would pass on this message, as he was busy looking after their spiritual growth. Had this hope been realized the situation would be different to day. As it is, few missionaries can point to a situation in which converts habitually follow up the missionary's initial work of direct personal evangelistic effort. The missionary has said that he had to look after the work started, and in general he has to do this to such an extent as to neglect the preaching to non-Christians. Accordingly Christians following his steps excuse themselves in not stressing evangelism, saying they are only copying the example of the missionary. The writer feels it makes little difference what the missionary *says* in the Presbytery about ideal methods of reaching the unconverted, the matter of importance is what he is *doing*.

If the organized Church is enthusiastically witnessing the missionary may suppose all is going well, but sooner or later, the work he is doing (whether he has chosen it or been pressed into it by unavoidable circumstances) will be the work which the church officer who is soon to fill his place will esteem and easily covet. The Cross was not a symbol of glory at first. It became so only through the sacrifice of the Crucified.

A second objective in market preaching is the direct and immediate winning of the unconverted. No-one is justified in becoming a

free-lance, working independently of the organized church, as long as the church continues in the line of its chief objective—organized to witness (Acts 1: 8). The fact that the writer for years considered his major assignment of work was to organize the church keeps him from finding fault uncharitably with pastors who continue to do what he did. He acknowledges his error and is doing what he can in the practical confession of that mistake. Paul exclaimed: "I was not disobedient to the heavenly vision."

Whether or not the ideal should be a minimum of organization and a maximum of evangelistic life he wishes not to argue. Both considerations have their place, and are contributory to the one end, if duly correlated. Organization is requisite to efficiency and efficiency presupposes life, but if the organization is losing life then it is losing the reason for its existence. As long as organization is kept as a means to an end, and not an end in itself, it will be an aid to advance the purpose of Christ, namely, to give the Gospel to the unconverted. Once, however, a machine consumes its strength in self-maintenance, that moment it ceases to function adequately. Nay more, it may even become a spoke in the wheel of evangelistic effort, looking at it askance and in critical unkindness instead of being, what it might be, a channel of blessing.

Let the missionary, as much as possible, resume his initial work—the work we were doing before we had an organized church—and he will see a different emphasis in the activities of his companions in the ministry. The chances are that few missionaries feel that their entire station and Mission are zealously back of them to the extent of encouraging an assignment of personal evangelism as a major occupation, pure and simple. The question-

naire to be filled out annually for the Mission is on the basis of an organized church. Unless, however, converts are coming into the church what will there be ultimately to organize?

The third objective has really been anticipated—the missionary's personal example as a winner. Market preaching requires that the missionary play the game. It cannot be done by proxy. It is he who must get into it himself. If it is beneath the dignity of any Korean, Westerner or prospective doctor of divinity to speak about Christ in a market, let him remind himself of the example of our Lord in preaching everywhere, outside the church oftener than inside it, (there being six weekdays, to one Sunday) and he will feel in the best of company with the Unseen Head of the living Church. Paul, too (than whom so far as we know no human followed his Master better), not only reasoned in the synagogue but also daily in the market. (Acts 17: 17).

RESULTS. The opening sentence of the January number of the "International Missionary Review of the World" says:—We have never lost sight of the fact that the only purpose for which missions exist is to preach the Gospel. Yet there is more difficulty in collecting and writing an objective survey about evangelism than about any of the auxiliary activities of missions just because a survey must be objective, while the growth of the seed—and often the actual sowing—is a secret process."

A few weeks ago a young man called at my study. He asked: "Do you remember preaching at Tongnim at the market on a certain day last fall?" When the missionary admitted that he had visited the market at that time, the youth said: "My parents and wife and I have been attending church since that day. Now I have given up my position in the country office because Sunday work is required. I have come to ask if you will give me a line to the Corn Products Co., in Pyengyang, to see if I can get employment there, in which I will be freer to worship on my Sundays."

Another result is the frequent calls of Christians at the study to get tracts as they are going out to non-Christian village or to relatives. One of the local churches, I am told, has a band of young people who of late have been preaching when the market day falls on a Sunday.

While preparing this narrative one morning the writer had a delightful interruption. He had tried repeatedly to put off other callers for attention but here was an interruption which was really and enjoyably worth while. Of what did it consist? A recent believer of about half a year's standing came to introduce a man whom he was trying to lead to Christ, urging him not to postpone his decision. Both men were interesting to me. The personal worker was from a group which started from the "In His Name Hospital" and, because the owner of the land he was farming demanded Sunday work, he had moved to town in search of some other occupation. Not finding material employment he brought me the names of a family who were attending church through his persuasion.

This time, however, he brought a man of his own age in the upper twenties and wanted me to add my urging to his to get him to decide for Christ. The introduced youth said: "I have decided to believe on the seventh month (a few months later) when there is a lull in farming." When told, however, that a decision to believe two or three months later was a present decision not to believe on Christ he became more thoughtful. When pointed to the great text: "Seek ye first the kingdom of God" he found it hard to reply. After we had both prayed with him he prayed for himself.

Witness-bearing on trains. In connection with getting to markets to preach, one has valuable opportunities as he travels with merchants, students and the general public. The train is better than the auto for this. Life is still a little safer in the former conveyance and there are fewer distractions.

At certain seasons of the year, e. g., when

this writing is in progress, whole classes of students may be found taking, with their teachers, what may be termed "educational trips" to points in and beyond the limits of Korea. Fortunate the worker who has a pack of a hundred or more tracts in the Japanese kana or easy script, which the older Korean pupils also read readily. A missionary traveling on the trains in Korea may largely enhance his usefulness and compensate in a measure for his lack of knowledge of a second foreign tongue.

Tract and Gospel Distribution. Though an attempt has been made to keep an account of the number of tracts distributed, in practice the record has often been neglected.

Recorded total 59,150 including personally distributed 26,800 and by proxy 31,550.

This does not include tracts in Japanese of which an account has been kept of only 800. Gospels, personally and otherwise given out with discretion 863. Sometimes ten or fifteen minutes will be spent with an individual before presenting him with a copy of a Gospel. Record has not been kept of Christian booklets offered personally to officials, policemen and different classes of believers and non-believers, as circumstances dictated or opportunities arose.

No Dilemma. Are we confronted with the dilemma of neglecting people outside the church in order to keep those within from going out? How would it do for those within to go out—out indeed—out to the highways and byways and not only go out of the church to worldliness but to worldlings to win them by their witness? Would not that safeguard those already in the church and also be the means of maintaining the life of the church however much organized after that?

Sunday Market Days. If the missionary can inspire a Sabbath congregation with a good expository sermon on witnessing or some kindred subject and then lead them at once forth to the market with him to some spacious spot he can do them double service. In the

Peehyen Church, Wiju county, some fifty or more Christians followed the pastors and foreign missionary outdoors for an evangelistic effort. Do you ask how did they help? A nucleus of a Christian throng attracted a curiosity throng. Being present brought an invitation to silent prayer. Being present led to help in the opening song which in turn drew forth more people. Sometimes these gatherings are interrupted by an intoxicated man. At times the interruption may secure an increased audience but it is a help to have Koreans handle the situation, and not a foreigner.

During the past April and May twenty visits have been made to markets outside of Syenchun. Six of these have been on Sunday (market days) to organized churches. The maxim of D. L. Moody has been kept in mind: "Better put ten men to work than try to do the work of ten men." The experiences at the Sunday markets have been most satisfactory from the viewpoint of getting Christians into action.

The writer travels alone to encourage Christians at the markets to give their testimony, which they might be more hesitant to do were there already a helper accompanying him.

The missionary does well to capitalize the fact that as a foreigner he is a curiosity. He need not lose a grain of humility over this for anyone can see enough corresponding disadvantages to keep him from any undue elation. Paul says:—"I have become all things to all men if by all means I may save some." (Word for all or any is the same in the original). The year has been one of the best in the worker's experience. Hand-picked apples are the best.

The evangelistic challenge. In a third of a century in Korea, the writer does not recall a time when there was more readiness to respond to the appeal of the Gospel than today, 1931! The church is organized, that is a fact. Is the church in action? That is the problem! Why have we an organization? Is it

not for better witnessing that we are organized? We sing "Rescue the perishing," are we lending a hand? This is not merely a local question. It concerns Korea as a whole, Japan, China, India, America, and in a word all Christendom!

Shall we not seize the opportunity in the supreme activity of prayer to win over our Church to become the channel of grace through which the fullness of the life of the Spirit of Holiness shall flow abundantly to all the parched lands that He so yearns to revive?

Leper Progress at Fusan

J. NOBLE MACKENZIE—*General Superintendent*

THE MOST gratifying feature of the Leper situation is that the highest authorities of the Empire are now giving very special attention to the problem, and proposals are being made to pass special legislation and to form a policy by which the Empire might be free of the disease in 20 or 30 years. It is urged that millions of money be used to build hospitals and asylums in which all known lepers would be compulsorily segregated.

Segregation of vagrant lepers and those in the most infectious stages must necessarily form an important part of any adequate scheme. It was the method by which several nations got rid of leprosy in former times; but it must be remembered that the process took many multiples of 30 years to succeed. Experience of compulsory segregation in the Phillipine Islands during the last 10 or 15 years has shown clearly that more time is necessary.

As soon as a compulsory attempt is made to segregate all known lepers most of those not so known will make every effort to hide their condition, and if they are in homes where they can do so their household will probably help them in this, fearing the disgrace involved, and by the time it is apparent to those outside the family circle the disease has in all probability been given to other members of the family who in their turn will become sources of infection.

The only way to prevent this happening is to make it known that in the early stages the disease is not infectious and that it is curable if suitable treatment is applied as early as pos-

sible. Propaganda to this end should be made in the public press and by lectures in schools, especially in districts where the disease is endemic, so as to induce those who have suspicious symptoms to submit themselves for medical examination.

In Japan Proper accommodation can even now be found by the police for the compulsory segregation of all vagrant lepers; but in Korea the available accommodation is so inadequate that several hundreds of voluntary applicants for admission into our leper institutions have to be turned away every year for lack of room. At the moment of writing there are over 70 vagrant lepers in all stages of the disease living and sleeping in the open in sight of the superintendent's house in Fusan all of whom have been refused admission solely for want of room.

The available accommodation now in the 1 Government and 3 mission institutions in Korea is less than 2,500 and, until the Government provides accommodation for thousands more, the propaganda above referred to cannot be instituted. While, in the meantime, the disease is naturally spreading among the healthy community, if only there were sufficient accommodation to allow compulsory segregation of all vagrant lepers and those already hopelessly deformed and too far gone to be cured, then other institutions could take in less infectious and curable cases and the ordinary medical practitioners could treat the early non-infectious cases in their dispensaries.

The authorities have shown in many ways

LEPER PROGRESS AT FUSAN

their appreciation of what the Missions have been doing. In November last the three superintendents were invited by the Empress Dowager to come to her Palace in Tokyo to receive gifts of money for the work. A silver vase and a certificate of merit were also presented by her, and the Home Minister gave a dinner to about 30 leper workers throughout the Empire at which we also met other members of the Cabinet. Her Gracious Majesty is giving ¥ 1,000 a year to each of our institutions in Korea and we continue to receive the Emperor's special gift of ¥ 500 yearly.

Last year the Government General gave a subsidy to our Fusan Home of ¥ 20,220 which, owing to the decrease in the price of food-stuffs, covered half the year's cost of maintenance. The local authorities reckon that there are 400 vagrant lepers still about the city of Fusan and the Chief of the Health Department of the Province has asked if we would be willing to add 12 more cottages such as we have recently been building, to accommodate 300 more, provided the Government will grant the money for the extra buildings and the extra maintenance. He indicated that if the central government could not provide the money, efforts would be made to raise it within the Province. A public meeting in the City Hall is announced to be held in a few days to call attention to the need and to ask for public subscriptions.

Lately, also, a doctor's license has been granted to the superintendent by the Government General after a written examination. This has already raised the standard of our hospital work in the eyes of the public.

We have been extending our treatment of leprosy to those outside our own Home. A leper village about a mile away is provided with injections for about 250. These are given under the direction of our hospital assistants by some in that village who themselves learned the art while in our hospital as patients acting as nurses. Lately, I discovered that a fine dispensary building was being built in that village by the inhabitants. I

found they had been collecting money for it for two years. The subscribers numbered more than 800 and more than half of those gave less than 10 cents each. This is a clear proof of how much the leper treatment is valued by the lepers themselves.

A hospital assistant also visits four places in the country where there are small leper villages. We are thus giving regular treatment to over 900 in all while providing maintenance for only the 580 in our Home. Of the latter we expect to discharge about 40 in a few days whose places will be taken immediately by some of the worst cases waiting at our gates for admission; 91 were discharged during the year of whom 41 were voluntary exchanges where inmates presented brothers or sisters or other relations whom they wished to take their places that they might get the benefits they themselves had received. This method of discharge is much to be preferred as, in most cases, we are assured that such have some kind of home to go to and even if their cure may not be complete they have become non-infectious and they have learned enough to be able to complete their own cure.

During the year 1930 our death rate was only slightly over 2 per cent though a large portion of our patients were far gone in the disease on admission. This is a clear proof of the efficacy of the treatment given, for, before Chaulmoogra oil injections were begun the death rate was invariably over 25 per cent annually.

The Leper Church is as flourishing as ever. As so many are being discharged the total number of communicants is proportionately diminished. The total is now 234 of whom 59 were added during the year by baptism and and there are 60 catechumens who will after a year's probation be examined for baptism. The Leper Church still maintains its non-leper evangelist preaching among non-Christians in the country and, when at the end of each month they receive their small allowance of money for building and other extra work, their first contribution out of it is always for

the evangelist's salary of ₩ 30 a month. The Leper village church of which the superintendent is also pastor has, 70 communicants of whom and were baptized this year.

The Empress Dowager also gave our Home ₩ 1,500 to be spent on special comforts. With this we gave them a special feast and bought a wireless set, instruments for a brass band, which they have already learned to play, and equipment for tennis, football, &c. The latter will contribute to the curing of the younger members. Some of the older have also more serious exercise at building and repairs on the part of the men; and making, mending and washing clothes and other household duties on the part of the women. We have always laid emphasis on exercise as an essential part of the cure.

There are 18 children in our Untainted Children's Home. One member is self-supporting as caretaker of our Mission Girls' School. One is earning a little in day-labour, while a third boy is in the carpentry section of the self-help department of the Union Christian College, Pyongyang. He had already had experience of carpentry on our Mission station and will soon be self-supporting. Three girls attend our Primary Girls' School and 3 little ones go to our kindergarten, while 7 boys attend a private school in Fusan. The public school will not receive our children because of their connection with leprosy, but this private school not only receives them willingly, but, to show their appreciation of what we are doing, the usual school fees are excused.

A Vacation on Chirisan

MAIE BORDEN KNOX

IF I CAN resist the urge to explore, long enough to sit on this comfortable rock here at the foot of the falls awhile, I want to tell you about the joys of a vacation on Chirisan. We have a saying up here that "Chiri is not for the faint-hearted" so should you be addicted to high heels and marcel waves perhaps you would enjoy more level ground, for Chiri does not yield its choicest delights to shut-ins. However, if you love the woodsy fragrance of the balsams, the spray of the falls in your face and the feel of the springy moss under your feet, come with me and I will give you a vacation that will refresh your soul and delight your eyes and energize your body with the vigor of youth.

You will be glad if you have reduced, for should you weigh under 130 pounds you may ride from the Wha Am Sa Temple up the mountain on a chair with a cushion at your back, facing the valley below and watching it take on the enchantment of distance and widen out between the enclosing green hills, as you rise higher and higher toward the

clouds. The trip up among the iris, along the babbling brooks, through the dense forest, with a refreshing stop at the half-way spring, up, over and around the great moss-covered boulders is one of the joys of the summer.

Up, up you jog, zigzagging till you reach the Saddle, where suddenly the camp rises before you in a green amphitheatre, with twenty-four cottages, the Community House, Post-office and store, "Professional Building" and the Inn. Over the Saddle, above the falls, along the fern-decked bank of the wooded stream, past the swimming pool, straight up the rock path, and you find yourself on the geranium fringed main thoroughfare of Camp C. E. Graham. You are weary after your trip, whether you have ridden in a chair or walked, and you are probably wet, for Chirisan is in the clouds, over 4,000 feet high, and clouds are not the driest things in the world. Hence you want to enjoy a warm welcome and hot supper at the Inn and a good night's sleep before looking around very much.

The next morning, after the filmy mists

have rolled away and the sun comes out bright and clear, the exhilarating air and entrancing views will invite you to climb to the top of the world and gaze upon the expansive horizon. A short zigzagged ascent to the Ridge, an almost level walk along a flower-bordered, rocky trail to Lion's Head, an easy climb on a path cut through lush grass to Sunset Peak, a trip to Grandmother's Altar, a three-mile hike to the Spring or, should you be quite ambitious, a six mile tramp and climb to Pan Ya Bong, will repay you out of all proportion to the effort expended, in views of verdure-clad mountain near at hand, with tier upon tier of hazy blue ranges in the distance, the placid blue sea with its mosaic of islands, and an airplane map of the earth far, far below, clothed in green velvet rice fields and draped with necklaces of winding rivers and studded with villages and foothills.

But there is something to do on Chirisan besides viewing the scenery, for you will want to have fellowship with the delightful friends from all six of the missions in Korea and others from both China and Japan. You will want to take part in the annual tennis tournament or at least sit on the side lines and root for your favorite players. You may want to have some rounds of golf on the lofty links above the clouds and, on a warm sunshiny day in August, you may even go so far as to take a swim in the pool. On Friday nights you will meet with all the campers at the Community House for a frolic of some kind or other, gathering around the enormous white quartz fire-place and enjoying its genial glow, while the poor folk on the plains below swelter in the August heat. Should you be of a studious turn of mind you can study to your heart's content in your high dove-cote among the trees, in quietness and seclusion, taking part in camp activities only when the spirit moves you.

But whether athletic or studious, whether sociable or retiring, the one thing that you will do on Chirisan, at any cost, is to take the trip up over the Ridge and down the other

side of the mountain through the Flowery Trail. Progress is slow as you pick your way over the mossy rocks, through the dense woods on the steep mountain-side, but you will be thrilled and charmed by the bewildering profusion of trees and ferns and flowers. Bluebells and flaming campions are there, monkshood, jewel-weed, and goldenrod, clouds of pink filipendula, masses of rosy geraniums, scores of dainty wild hydrangeas, with their panicles of pink and blue and white, glimpsing through the ferns and trees far above and below the trail. Suddenly you will emerge from the woods and descend to a shoulder of the mountain overlooking a vast abyss out of which the mist boils up like steam from the Inferno itself. Here, as elsewhere, the mountain-side is sprinkled with hundreds and hundreds of golden lilies. Asked to guess their number one camper estimated it at about fifty thousand.

Chirisan is fascinating in its every mood, but on a rainy day it has a charm all its own. It is then that the little streams go on the rampage, and leap and clatter and swirl over the great moss-covered stones. Do not save up too many letters to write on rainy days for given one drop of mermaid blood in your veins and you will be unable to resist the witchery of the cross-crested balsams through the mist, the call of the shadowy streams in the woods, the appeal of the butterflies huddled miraculously safe and dry beneath the leaves, or the lure of the lacy ferns and myriad flowers, never so lovely as when glistening in the rain. In rubber boots you will want to stand on the Saddle and watch the stream plunge down the mountainside in a series of cataracts and rapids, and you will not be satisfied till you have followed the zigzag trail through the oaks and climbed to the foot of the fall, over rocks clothed with living lace and adorned by delicate tracery, the scalloped saxifrage luxuriating from every crevice. At the bottom you will cling to the gusty rocks and be sprayed by the mist from the thundering fall leaping into

THE KOREA MISSION FIELD

its seething basin and churning hundreds of feet of rapids into a mass of roaring snow, dashing through the woods, around the balsam pines, over the boulders and on down under the interlacing forest to the valley below. This view of the plunging fall yields itself only to those courageous enough to climb in the rain, for in dry weather it dwindles to a mere bridal-veil mist.

You must see Chirisan for yourself, for no pen can picture to you the joys of the trip to the burnt temple site, where crystal water flows from the rock and the misty white sprays of the long leaf saxifrage cling in delicate patterns from the face of the great cliffs, or the pleasure of exploring through the pathless tangle of trees and vines, and the thrill of surprising a startled deer, or bird or chipmunk, or of discovering an unsuspected stream, lost in lush vegetation, or a new bank of exquisite moss or, under some outspreading fern leaf, the lavender spikes of the tiny mountain orchis. To understand the full joys of Chiri you must climb down yourself into some shadowy valley, where no man has stepped before, gather up the cushiony mosses and, clutching your treasures, pick your way through the rapids and up the steep cliffs to transplant them into your own tiny ravine or rock garden, where they will flourish as if

nature herself had put them there. To enjoy Chiri to the fullest you must feel the exhilaration of landscape gardening, of taking some coolies and hewing out a new path through the wilderness to some rare beauty spot, and of creating from the materials at hand stepping stones and winding walks, zigzag trails and stone steps.

Best of all you must experience the elation of watching the dawn light up the billowy clouds below you with the rosy glow of sunrise, or the inspiration of attending the Sabbath evening service on Vesper Terrace overlooking the verdant slope at hand, while the pink rays of the setting sun transform the blue mountain ranges to an ethereal, lavender fairyland, and the silver moon rises over the Ridge through the mist after the sun goes down in a blaze of iridescent glory behind the distant mountains.

Moreover, you must come yourself the first week in October, for no words can portray the transformation that comes over the sombre green mountains when every maple for miles becomes a flame of fire; or come the last week in May when the shell pink azaleas, the purple orchids, the lavender primulas and the fragrant lilacs clothe every slope with their fairylike blossoms.

DO YOU KNOW

1. Who were the first Western women to visit the famous Everwhite Mountain? ... (page 201)
2. What is the depth of the lake in the crater on the summit of Everwhite Mountain? ... (page 204)
3. What are some of the results of "market preaching" in Korea? ... (page 206)
4. What is one of the gratifying features of the leper situation of this country? ... (page 208)
5. How has the Empress Dowager aided the work for lepers in Korea? ... (page 210)
6. Where and what is Camp C. E. Graham? ... (page 210)
7. What Church in Korea has ordained women as regular ministers of the Gospel? ... (page 213)
8. What are the requirements of women to be ordained? ... (page 213)
9. In what city is there an attendance of 11,000 in the Presbyterian Sunday-schools? ... (page 219)
10. How did Elder Kim occupy the time of his imprisonment? ... (page 220)

The Korean Methodist Church and the Ordination of Women

HORTENSE TINSLEY

“KNOW ALL men by these presents that I, Ju Sam Ryang, General Superintendent of the Korean Methodist Church under the protection of Almighty God, and with a single eye to His glory, by the imposition of my hands and prayer, being assisted by several ministers, have set apart Miss Kate Cooper for the office of a minister in the Church of God, who, in the judgment of the Joint Annual Conference of the Korean Methodist Church is well qualified for that work and who is hereby recommended as a proper person to administer the Sacraments and Ordinances and to feed the flock of Christ.”

The above is a copy of the certificate of ordination presented in Songdo, Korea, June 14, 1931 to the following: Misses Cooper, Marker, Edwards, Wagner, Scharpff, Miller, Snively, Tinsley, Bair, Haynes, Oliver, Hess, Mrs. Chaffin and Dr. Cutler. This was done in accordance with paragraph 95b of the “Discipline of the Korean Methodist Church:” (p. 70) “Missionaries of the Northern or Southern Methodist Church who for at least eight years have been under appointment to the work of the Church may be admitted as full members of the Annual Conference provided they receive a two-thirds vote of the Conference.” This privilege is extended for two years so that those now on furlough may have the benefit of it, so doubtless a large number of the women missionaries will be ordained next year. Also the newer missionaries who cannot come under this eight years ruling will enter on trial as Miss McQuie did this year.

We regretted very much that some of the Korean women could not be ordained at the same time that the first women missionaries were, but it was thought best for them to come along the regular channels—for in the Korean

Methodist Church according to the rules set forth in their first General Conference held in Seoul Dec. 2nd, 1930, there is no discrimination made against women, so that the Korean women are eligible not only to church membership but to every office the church has to offer, with no distinction between men and women.

The standards are not lowered to admit women, but the qualifications are as follows:

1. One who has been a member on trial of the conference for four years, being under appointment and doing satisfactory work.

2. One who has finished and passed a satisfactory examination on the course of study prescribed for ministers. (This requires graduation from a Higher Common School or its equivalent and of the Theological Seminary).

3. One who, upon recommendation of the examination committee of the conference, receives a majority vote by secret ballot.

The questions asked of the women being ordained are of course the same as those asked of the men, viz:—

1. Do you feel called of our Lord Jesus Christ to this holy office?

2. Will you, faithfully following the Lord's commandments, always act in accordance with the doctrine of Christ, the holy sacraments and the teachings?

3. Do you believe the Bible sufficient for salvation through faith in Christ, and will you teach the doctrine contained in the Bible and no other?

4. Will you diligently read and expound the Scriptures to those residing in the district to which you are appointed?

5. Will you diligently and faithfully oppose all heresies contrary to the Bible and, as you have opportunity, teach all people in public

and in private ?

6. Will you dilligently and faithfully pray, study the Bible and read literature containing truths concerning God and His kingdom ?

7. Will you so direct the conduct of yourself and your family so as to be a Christian model to the Church ?

8. Will you with all your strength live in peace and love and harmony with all Christians, especially with those under your charge ?

9. Will you revere and obey those who have charge over you and joyfully accept their leadership and guidance ?

During the years that the home churches have made such a distinction between men and women the Korean leaders have thought it very strange and unjust that, women who were called by the same God to preach his word, who made an equal preparation and sacrificed their all when they offered their services to the church, should only be consecrated as missionaries but not ordained as ministers, and so could not be members of the conference under which they worked. And since the Churches would not grant ordination, a few years ago Dr. Ryang presented to the General Conference of the Methodist Church, South, a memorial from the Korean Conference asking that all consecrated missionaries become members of the Conference but this also was rejected. And also the Bible Women, or Lady Preachers as they are called in their own language, have so faithfully and so effectively been preaching the Word in public and in private, leading souls to Christ and building up the Church, that when the Koreans came to make a policy for their own Church they would consider nothing less than granting to women every power and privilege they granted to men, including ordination, to those who felt called of God and were willing to take upon themselves this sacred office.

Of the fourteen missionary women who were ordained at this time none had served their Lord through His Church in Korea less than eighteen years, and most of them in the direct evangelistic work, preaching the Word, though without ordination, and so with no authority to administer the ordinances and sacraments of the Church. Though at present some are engaged in other than direct evangelistic work, they are all preaching as they have opportunity and some expect to engage again in direct evangelistic work. As to the motives that prompted them to accept ordination at at this time, some had been eager to be ordained since they were called of God to preach His Word so seized this first opportunity that was offered them by the Church ; others did not feel so keenly on the subject but as they had accepted consecration in accordance with the rules of the Church with which they had been associated, they wished to fall in line and conform to the regulations and the spirit of the new Korean Church with which they hoped to work in the closest harmony. Others did not accept ordination so much that their own work might be more effective, for they felt that their work was practically done, but as an example and an inspiration to the Korean women whom God is calling to dedicate themselves wholly to His service in the Korean Methodist Church. Doubtless for many years to come the number of Korean women who hear the call and are willing to assume the responsibilities of their high office will be small, but the Korean Methodist Church is to be congratulated that it has not closed the doors in the face of those whom God has called to preach His Word.

So may it be said of her in the days to come as it was of the Israel of old : "The Lord giveth the Word and the women who preach the tidings are a great multitude."

A Fishing Trip in Northern Manchuria

C. S. DEMING, S. T. D.

ONE DOES NOT have to go far from the railroad to reach unsettled virgin territory if he gets off at one of the smaller stations on the Chinese Eastern Railway north of Harbin. Within five miles of the track he will find beautiful unpeopled valleys in the mountainous region between Chalan-tun and Hingkan. These valleys are enclosed by gently sloping hills on whose crests are growing sparsely scattered woods among which birch is prevalent.

The valleys look like beautiful lawns though the lush grass, thickly sprinkled with flowers of various hue and shape, is two to four feet high. In the centre of these valleys are winding brooks, trout streams where for thousands of years the trout have sported in sunshine and shade. The brooks are marked with trees and shrubbery along the banks and occasional groves of white birch.

In most of the valleys is a rough wood-road trail made in former days by the woodmen who hauled the wood to the railway. Along these roads now travel the hunters and the fishermen, the wild Solon tribes, the bark gatherers and groups of Chinese soldiers and bandits. Even fishermen in camps can be spoiled of their property occasionally. A few hunting lodges are established in the mountains both by Russians and Koreans as centres for fur trapping and hunting the wild boar, deer and elk which abound and the ant-eating bear which more rare.

Having received an invitation from Mr. Leonard, the Baptist missionary in Harbin, to go with him and Mr. Hong, the Y. M. C. A. Sec'y on a week's fishing trip I was glad to accept. Mr. Hong was already at Barim where he has a boys camp and our trip was to be taken out from that station. I was not able to get off with Mr. Leonard but I overtook him at Ohalantun where he had spent a day in evangelistic work among the Chinese.

The Russians are very fond of watermelons and near Tsitsihar many good ones are raised. All the Russians and some of the Chinese rushed out to buy them and soon everyone in the car was in them up to their ears. Mr. Leonard boarded the train at Chalan-tun and we rode together to Barim where we arrived at 2:30 A. M. There was no one to meet us and so we lugged our baggage to the station and asked permission to sleep on the station benches. We spread our bedding on them and were just getting to asleep when the Russians whom Mr. Hong had asked to meet us came and apologized for having overslept. We told them we were very comfortable and asked them to come in the morning for us.

Here will be a good place to describe our equipage. Our man was a Russian hunter and fisherman of extreme poverty. When he had money he ate and when he didn't have money he didn't eat, he said. He secured the team and a four wheeled Russian farm wagon from a neighbor. The body of the wagon was a rough framework of native poles and shaped something like a big basket. Across the top of the basket were nailed two rough boards making one seat upon which we sat while the driver rested on our soft baggage and carried on a continual conversation in Russian with Mr. Leonard using mostly hunting terms. Each of us had a roll of bedding, a suitcase and a food basket. Besides these there was our tent in a roll, a canvas bag full of bread and tinned eatables, two guns, several fishing rods and a supply of tackle and dry flies and a watermelon.

We drove for two hours through valleys where the Russian dairymen had cut and stacked some of the best grass. No one owns the land and so each man stakes out what he expects to use and the others respect his claim. This staking is also done among the hazel nut bushes that abound in the hills.

Leaving the valley we crossed a ridge which had been recently visited by so severe a downpour that ruts three feet deep had been worn in the road and we had to abandon it entirely. We caught a lot of grasshoppers for bait as we walked to the top of the ridge. These we carried in a small bag lined with grass. On the other side of the ridge there was no sign of farm activities. It was a region where one has to be suspicious of his fellow man. At one point the sharp eyes of our guide perceived several men coming out of a side valley to cut across the road ahead of us. We halted and made no advance until they had been thoroughly inspected by field glasses. There were eight of them but as they wore Chinese farmers' hats we decided that they were not dangerous. There was a little hut in the hills near where the road crossed their trail and we espied a field of poppies in the distance and we decided that these men were secretly raising opium. We saw nothing of them at close range. We travelled for three hours in this valley and had some difficulty in finding the exact spot where Mr. Haag had advised us to camp and where he would come to find us. We had to cross several streams that were so high as to wet our stuff in the wagon and a break in the harness delayed us some time. Finally we saw men approaching and we drove off the road and tried to hide in the bushes. They proved to be Chinese soldiers and our fears were allayed.

Soon after we reached the spot which we thought might be the place where we were to camp though we were not sure it was too late to go farther. Our camp was made on a little bluff overlooking the river which was shaded by two immense fir trees. It was dark before we had finished supper. Our tent is a nice one. It has a carpet floor attached to it and three little windows covered with mosquito netting over which shades can be drawn down from ropes on the inside of the tent. One can stand comfortably in it in a space of 4 ft. square. We put our beds

along the side. We both had pneumatic rubber mattresses. Our guide slept in the open, outside our tent. Before we fell asleep he was hailed roughly by some passing wagons to whom he replied as rudely and they hastened on fearing us as much as we them.

We heard other carts creaking in the night but no one disturbed us. The next morning the valley was enveloped in fog and there was a heavy dew, consequently we did not turn out until eight o'clock. By that time our man had caught three nice trout for breakfast. We ate hungrily. I did not go far from camp all day and only caught one fish. But the others who went farther caught several so by night we had more than we could eat and we began to salt and smoke them. We saw the smoke of a camp fire several miles to the west of us and learned later that two men from Harbin had encamped there and, having caught 120 fish in one day, had returned to Harbin.

We retired at dark but Mr. Leonard read aloud to me by candle light until after 10 o'clock. This became a nightly practice ending with prayers. The next morning was also foggy. I did not take my daily dip until near noon. The tent was so hot in the middle of the day that it could not be used and the flies were simply terrible, so we fixed beds under mosquito nettings out in the open where was a nice breeze and there had our siestas.

In the afternoon it threatened to rain so Mr. Leonard and I went for a walk to the top of a neighboring hill upon which were some strange rock formations. We caught grasshoppers on our way. The trout bite on grasshoppers, butterflies, flies, and spiders as well as on the dry flies. We found some moths on the strange rocks, there was also one pile that might have been dolmens. Though we had our field glasses we could see no big game. It began raining before dark and we dug a trench about the tent with an old axe. It poured so hard that we took our man in as he could not find proper shelter outside.

The next day was bright and clear but the streams were so high that the fish would

not bite. Mr. Leonard and I went hunting in the morning but didn't get anything but good exercise. I was practising casting in the afternoon when the Haags arrived. We had rather given them up on account of the rain and the high water. But they had not had such rains in Barim as we. We regaled them with sandwiches and apple sauce and they busily set to work to pitch their tent and dry their things that had got wet in fording the streams. Besides the team and wagon they brought two men and three dogs. While hunting in the morning we had seen some Solons hunting on horseback in the distance on the other side of the river. They visited our camp about twilight and we gave them some tea. We also had several Chinese visitors earlier in the afternoon and had given them some bread. Two caravans of wood carts drawn by oxen also passed our camp. They were curious to see what we had.

It was a very windy night and the next morning early the Haags suggested that we move camp to a more sheltered and quiet spot. We were also afraid that we might be cut off from Barim by swollen streams, so we broke camp right after breakfast and moved back across the deep streams and found a nice place for a camp far from the road, an island surrounded by trout streams and in a grove of white birches. We were all settled by noon, had dried our bedding and done a little fishing. After lunch the men all went fishing and I fished near camp with some luck. The men had splendid luck and took a photo of their catch. After a good supper we sat about a white birch campfire and read and talked.

The next morning they supplied me with a good rod and flies and a Russian to show me how to use them. I was such a proficient pupil that we had our basketful in two hours and as I had broken my line and lost my fly in landing a two pounder I started back to camp.

Near camp I received a bad wound in my ankle. I was wearing my bathing suit with long woolen stockings on my feet so that I could wade the streams and not be bothered by the horse flies that abounded. The wound proved to be a snake bite. None of the party were in camp when I arrived but I changed into dry clothes. I tried to read but I began to get dreadfully sick. Mr. Leonard came back from hunting and did everything he could to help me. He cleaned the wound with his knife dipped in iodine and put fat bacon on it. I grew worse and could not use my leg. When Mr. Haag came back he gave me some rum but I could not keep it down. After a few hours I was better except for the soreness in the leg. They then prepared a bed in one of the wagons and Leonard went with me to Barim.

On the way he frequently gave me sips of water and bathed my leg with alcohol. It was a four hours ride over a rough road but I was comfortable most of the way. We had planned to take the evening train to Chalangtun where we thought there was a hospital.

At Barim we found a lady doctor who dressed the leg, she told us there was no hospital at Chalangtun and advised us to go to the hospital at Buketu.

We had to wait until the express came in and then they wrapped me up well in several coats and blankets and tied me on a narrow shelf at the rear of the auto. Mr. Leonard and several Russian technical students were in the car and they had a jolly time talking as we whizzed along under a clear sky. I was carried by four Chinese on a pallet to the hospital where a Russian doctor and nurse examined my leg and assured me it would be all right in a week or so. I had a little fever but it was gone the next day and even though confined to my bed I am enjoying the trout.

A Korean Board of Trade Expresses Appreciation

WILLIAM SCOTT

CANADIAN MISSIONARIES in Hamheung city were recently the guests of its leading citizens, the occasion being the registration of the mission academy as a standard Higher Common School. The president of the Board of Trade occupied the chair at the luncheon, and on behalf of the citizens of Hamheung thanked the mission and the Canadian Church for the excellent work they have done along educational lines. "We are a poor people" he remarked, "and our schools are few. Hitherto, in this province with over a million and a half inhabitants, we have had only one high school for boys. Now that the Canadian Mission school has received government recognition the opportunities for educating our boys have doubled. We wish to express our thanks for your devotion to the task of educating our children, and to assure you that we will loyally support your efforts in the future."

He was followed by the leading lawyer in the city, who is also a member of the Governor's Council, in the midst of whose remarks occurred this very fine testimony to mission work. After recounting the many aspects of mission work which have put the community in our debt, he added: "In all these ways you are teaching us to appreciate the spirit of the Lord Jesus through whose inspiration you carry on your work." It brought us a decided enheartening to hear the name of our Master so respectfully uttered before a non-Christian audience by one who, though not a Christian himself, yet commands the respect of all in the city, and holds the highest government honours.

What Registration Means

Registration greatly enlarges our opportunity for serving the Korean people. The Hamheung Academy has been in existence for over twenty years, and during that time has

done excellent work. For several years past, however, owing to the more rigid educational policy of the Japanese government, the school has laboured under the disability of being classed as a "nondescript" school, and her graduates were denied the privileges granted to graduates of government schools. They could not work in government offices or hold official positions, nor could they proceed to higher grade schools without passing almost prohibitive examinations. This meant that we were not able to attract good students to the school, nor keep throughout their entire course those who did come. For several years past applicants for entrance have ranged from a hundred to a hundred and twenty. This spring we had no fewer than 400 applicants, out of which number we admitted, by competitive examination, only 160. We were thus able to choose a better grade of student than we have had hitherto; and since we can now promise these students graduation with full privileges, as granted by government schools, we hope to be able to keep them to the end of their course, and make them proud of their school.

How Do We Hope to Win Students to Christ

An examination of our records shows that only about one third of the new students come from Christian homes. This naturally raises the question of how we hope to keep the tone of the school Christian and influence the students towards Christian living. That, I take it, is one main objective in running a mission school. We hope to accomplish this, first and foremost, by securing Christian teachers. Scholastic qualification will always be a primary consideration, for we must give our students education second to none. But granted that, we must also expect our teachers to be examples of Christian character. We are fortunate in starting upon our new

STATION BREVITIES

era with an excellent staff. All of our ten teachers are able men in their various subjects, and all but one—our sole Japanese teacher—are Christians of long standing and active in Church work. Then, again, each boy on entering the school becomes a member

of the student Y, and finds himself participating in its various activities as a matter of course. In addition to this we have definite periods of religious instruction, outside of the curriculum.

"Korean Echoes".

Station Brevities

Pyongyang

On a recent Sunday the attendance at the Sunday Schools of the fourteen Presbyterian churches in the city totalled 11,171. This was an ordinary Sunday and may be taken as typical. The larger congregations have Sunday Schools for men, women and children, meeting one after the other. At the West Gate church the Sunday School attendance totalled 2,270, at Central church 1,797 and at three other churches a thousand more, while four had over 500 present. Figures for the other Sunday Schools in the city are not available, but probably 15,000 people, old and young, were in Christian Sunday Schools that day, out of a population of 140,000.

Songdo

In the twenty-fifth Annual Report of the Songdo Higher Common School the President, L. H. Snyder, writes:—"This has been a year of real progress. The course of study was changed by the authorities, adding teaching hours to vocational training. We took on a special teacher in agriculture and the students are now receiving practical training. Our adjacent school fields are now students' garden plots. During the month of June our sericulture class fed silk worms and raised over 160 lbs of cocoons. An art teacher was also added to our faculty. A room was equipped with easels, models and other drawing paraphernalia, and the students have already made drawings of landscapes, flowers and portraits in pencil, crayon and paint, which show their natural ability."

Seoul

A party of Chinese students from Cheeloo University, Isinan, China, accompanied by several missionaries and under the leadership of Prof. S. Lautenschlager, recently visited Seoul. This trip through Korea was undertaken in connection with a seminar on International Relations which has been carried on at the Uni-

versity during the past school year. Several interesting conferences were held while the group was in Seoul, where opportunities were given for frank discussions with Korean, Japanese, Chinese and foreign groups. All members of the party expressed themselves as being much pleased with their stay in Seoul and wish to thank all who helped toward the successful carrying out of the aims of their visit.

Hamheung

The Church at home will be interested to learn that the Parents' Association in connection with the Girls Higher Common School in Hamheung has raised several hundred dollars towards grading the school grounds and this work is now being done. The part of the grounds already completed and the fine stone wall surrounding it look very well and make a fitting setting for the school building. Miss McEachren, principal of the school, writes: "We have a fine bunch of new girls, the most promising class I have even received, 106 in all. Of the thirty-eight girls who graduated in March, three are in the Bible School in Wonsan, five in Ewha College, one in the Imperial University, two in Dr. Hall's Medical School, one in Seoul Normal School, one in a Higher Normal School in Japan, and one in a Physical Culture School in Japan.

Paik Tu San

The Everwhite Mountain, or Paik Tu San, the highest peak in Eastern Asia, is famous in legend and story. This white capped mountain stands sentinel between Korea and Manchuria. From it the two rivers, the Yalu and the Tuman, find their source. The Yalu flows west into the Yellow Sea; the Tuman flows east into the Sea of Japan and form the frontier line between these two countries.

During the summer of 1931 the difficult trip to the summit of the Everwhite Mountain was made for the first time by a party, that included Western women and children. See map on frontispiece.

Kim Chang Young, A Prisoner of the Lord Jesus

E. A. KNECHTEL

REPORTS FILLED the newspapers and passed from village to village, becoming much exaggerated as they went, of the killing of Korean peasants by Chinese in Manchuria. The natural reaction of a certain class of Koreans was to retaliate, which they did by beating up and killing Chinese in Korea.

The northern part of the Sungjin field extends across the Tuman River into Manchuria. There the Chinese in turn persecuted the Koreans despite the fact that orders came out from the Chinese authorities that they must not do so.

One day Elder Kim Chang Young, the Christian evangelist up there, was called into the county office. The magistrate said to him, "We have heard that you are the leader in this movement against the Chinese up here."

"Oh no," replied the Elder, "I preach only the Gospel, and exhort people against this kind of bad action. Our religion teaches us that we must love our enemies and do good to them. How can you say that I am such a bad man as to beat up the Chinese?"

"Where do you preach?" demanded the magistrate.

"I preach here and in the villages up the river," he replied.

"We must telephone," said the magistrate, "to find out whether you are telling the truth. Since it is late and the sun now setting you must wait in the prison until we can investigate."

The Elder was greatly shocked to hear this and said, "Oh, but you cannot lock me up; I have committed no crime. I am a Christian evangelist."

"Guards, take him away!" cried the magistrate, at which two soldiers seized Elder Kim and bundled him off unceremoniously.

"Now I am in a fine mess," thought the Elder, as he sat in a corner of the empty cell. "Oh well, in the morning the magistrate will

learn the truth and I shall be set free."

Morning came but there was no call from the magistrate. By evening the Elder was resigned to the fate of spending another night in jail. The next day passed but no release. By the third day the elder began to think, "Well now, the Lord must have some reason for putting me here. Many of my fellow countrymen are in the prison too. Whether I am a prisoner or a free man I must preach the gospel of the Lord Jesus Christ; I'll ask the magistrate for permission to preach to the prisoners."

So he sent his request to the magistrate.

"Oh no, you cannot address the prisoners; that would never do. How do I know that you would not stir up trouble?"

"But, your Honor, I just want to tell them about God and His love, and the way of salvation. Just give me one hour a day and I shall be satisfied," said Mr. Kim.

The magistrate, being a reasonable man, consented, saying, "One hour a day and no longer; prepare a list of your subjects and present me a written outline of your discourses."

"Ten thousand thanks, your Honor," said the evangelist and returned to his confinement happy.

The next day at four thirty he brought the light of the gospel into that dark prison. Exactly at five thirty the guard shouted, "Time's up! back to your cell."

The following day again the light shone for an hour. By the third day even the guards were becoming interested and they forgot to look at their watches at the end of the hour. Four days, five days, six days passed. By the seventh day the sermons were two hours long and prayers to the Heavenly Father were listened to with reverence.

After the tenth day Elder Kim was called before the magistrate who said, "We see that

you are an upright man and no troublemaker. You are released."

"Again ten thousand thanks. But how about the other prisoners? May I come each day and preach to them?" he bravely asked.

"No, I cannot permit that," said the magistrate, "Now be off."

The next day most of the other prisoners were also released.

On Sunday the Christians of the village gathered in the little church and there was great rejoicing and singing of praises to God because their evangelist was back. In the congregation were many new faces, prisoners, but prisoners of the Lord Jesus Christ who had caused His Light to shine upon them in dark places.

In Memory of Miss Thelma Thumm

THELMA THUMM was born Feb. 7, 1902, the eldest daughter of a family of six children—two boys and four girls. These brothers and sisters, with her parents, reside in Charleston, W. Va. She graduated from the High School of Charleston and took a business course in the Commercial Department. A member of the Bream Memorial Church, she became a leading spirit in the young people's activities of that church under the pastorate of Dr. Brown, and finally consecrated her life to service on the foreign field.

With this end in view she entered Moody Bible Institute and completed the course there. Undauntedly she learned that her educational qualifications were not deemed sufficient for appointment as an evangelistic worker and she then entered Johns Hopkins and in three years completed the nurse's course in Dec., 1929. Sailing for Korea the following spring, she arrived in Soonchun on Mar. 29, 1930.

She appeared at Alexander Hospital early the following morning and from that day on stepped into missionary life and work as if born in it, and without any of the awkward readjustments through which most new workers seem destined to pass. She took life as it came, in a most matter of fact way. The trip from Fusan to Yehsu was made on a little coast boat, her only companion a Korean school teacher, whose English was far from proficient. A storm en route forced the boat to cast anchor for the night and the teacher, who was wretchedly sea-sick, became her first

patient in Korea. She arrived next morning smiling and unperturbed, nor did a further trying experience en route from the port, caused by a river in flood, disturb her in the least.

Miss Thumm had seemingly every qualification necessary for a successful missionary and seemed marked for a brilliant career. As we have noted above in her preparation, she had an indomitable will and considered obstacles in no other light than something to be overcome. She possessed an attractive personality and won the hearts of all with whom she came in contact. She had a loving and sympathetic heart, which responded to every call of need, not only in her own station, but in Mokpo, Kwangju and Chunju, whither she went in answer to urgent calls to minister to the sick. She was a tireless and efficient worker for, in addition to the busy practical life she led in the work of nursing, she completed her first year's language examination and the government examination for nurse's license. She was deeply spiritual, the saving of souls being to her the end of her ministry to sick bodies. An article she wrote for her church paper just before sailing, entitled "Why I am going as a Missionary," throws a flood of light upon her Christian character.

In March, after finishing the second term of the Seoul Language School, she took a flying trip to Peking. Returning early in April, she threw herself with redoubled energy into the work of the hospital at Soonchun and the

nursing of sick missionaries. On May 11th she was taken ill with what was at first supposed to be flu, but in a few days characteristic measles symptoms developed. On May 18th, that alarming complication, encephalitis, suddenly set in and she became unconscious. Then ensued the most heroic fight for a life ever seen in our Mission. Prayers were enlisted all over Korea and in the homeland. Six doctors and two trained nurses ministered to her night and day. For several days it looked as if she were improving and might recover, when suddenly, soon after noon of May 25th, she peacefully passed away. On the sunny May afternoon of the following day we laid her young body to rest in our beautiful little cemetery, within the compound of Soonchun Station, and overlooking the scenes she had come to love. Hundreds of Koreans and representatives from every station in the Mission—amongst them many to whom she had ministered—came to do her honor and to share in

the last sad rites. "Who of us shall be the next to go?" someone asked that day. Just four days later the local pastor, Mr. Kwak, who presided at the Korean section of the funeral, was called to his reward.

In the passing of Miss Thumm our Mission has sustained one of the severest blows in its history, a dispensation of Providence which it is impossible to understand. Five years of intensive, preliminary training, pre-eminent qualifications, immediate and brilliant success, and less than fourteen months of service on the field. Our loving Heavenly Father, Who makes no mistakes, willed it thus and we can only bow in humble submission to His will, assured that somehow it is for the best.

To those of us who remain it is an abiding comfort to know that she is at home with the Lord and that sometime, perhaps not until that glad day when we are gathered with her in a better world, we shall fully understand.

Notes and Personals

M. E. Church, South, Mission :

Returned from Furlough

Rev. & Mrs. R. D. Swinney, to Wonsan.
Miss Ida Hankins, to Songdo.
Miss Euline Smith, to Songdo.

New Arrivals

Miss Marjory Beard, to Seoul.
Miss V. M. Turner, to Songdo.

Visitors

Rev. & Mrs. J. M. Sells, to Chulwon (parents of Mrs. Emmerich.)

Southern Presbyterian Church Mission :

Birth

Born to Rev. & Mrs. E. T. Boyer, at Chunju, on Sept. 5th, a daughter, Elizabeth Ann.

Returned from Furlough

Rev. & Mrs. J. C. Crane, to Soonchun.
Miss Anna McQueen, to Kwangju.

New Arrivals

Miss Jennie Boyce, to Kwangju.

Meth. Episcopal Church Mission :

Returned from U. S. A.

Rev. Bishop J. C. Baker, D. D., and Mrs. Baker, to Seoul.
Dr. & Mrs. A. G. Anderson, to Pyengyang.
Miss Elizabeth Roberts, to Seoul.

New Arrivals

Miss Mildred Paulson, to Seoul.
Miss Eloise Smith, to Seoul.

Australian Presbyterian Mission :

Left on Furlough

Rev. & Mrs. J. N. Mackenzie, of Fusanchin.
Miss Ida McPhee, of Kyumasan.
Miss D. Hocking, of Fusanchin.

Returned from Furlough

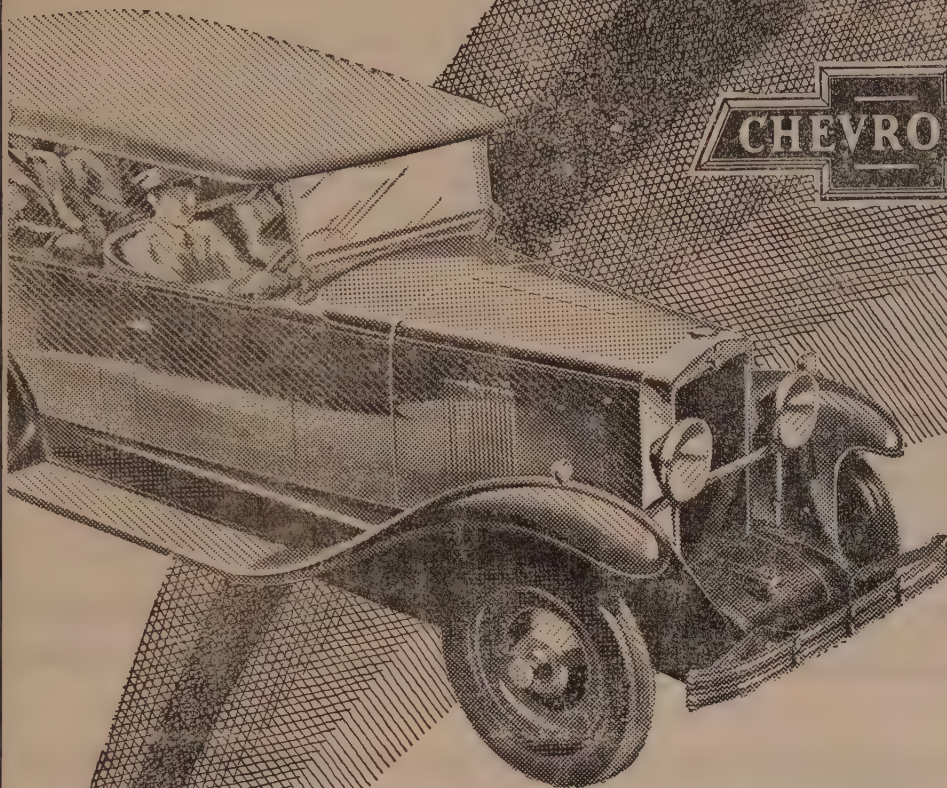
Miss M. G. Tait, to Kyumasan.
Miss C. Ellis, to Kyumasan.

New Arrivals

Miss E. Edgar, to Tongyeng.

Transfer

Miss D. Leggatt from Kyumasan to Fusanchin.



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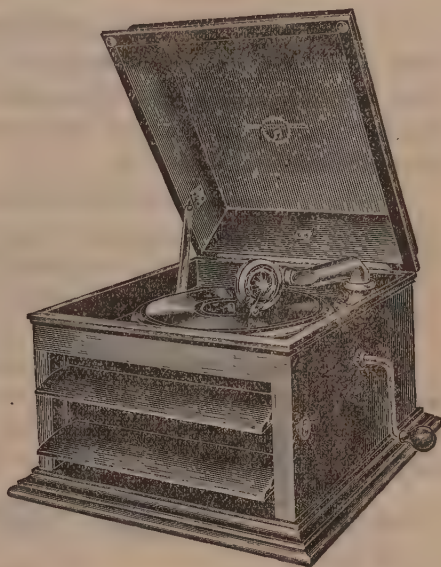


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